THE ADVISER;

OR

VERMONT EVANGELICAL MAGAZINE.

No. 10.] OCTOBER, 1809. [No. 10. Vol. I.

BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN WITHERSPOON, D. D. LL. D. PRESIDENT OF NEW-JERSEY COLLEGE, AMERICA.

Dr. Witherspoon was a branch of a very respectable family, which had long possessed a considerable landed property in the east of Scotland. He was lineally descended from the Rev. John Knox, well known as the prime instrument of spreading and establishing the reformed religion in Scotland. The Doctor was born on the 5th of February, 1722; and his father was at that time minister of the parish of Yester. He was a worthy man; eminent not only for piety, but for literature, and for a habit of extreme accuracy in all his writings and discourses. The father's example may be supposed to have contributed not a little to form in the son that taste and love of correctness, united with a dignified simplicity, for which he was so justly distinguished through the whole of his life.

Young Witherspoon was very early sent to the public school at Haddington; where no expense was spared in his education.—Here he was distinguished for assiduity in his studies, for soundness of judgment, and for clearness and quickness of perception.

At the age of 14 he was removed to the University of Edinburgh; where he continued attending the different professors, with a great degree of credit in all the branches of learning, until the age of 21, when he was licensed to preach the gospel.—When a student at the Divinity Hall, his character stood remarkably high for his taste in sacred criticism, and for a precision of thinking, and a perspicuity of expression rarely attained at so early a period.

He had scarcely left the University when he was invited to be assistant and successor to his father, in the parish of Yester; but he chose rather to accept an invitation from the parish of Beith, in the west of Scotland; where he was ordained with the universal consent of the people, and where he afterwards received many pleasing tokens of their high esteem and cordial affection.

From Beith he soon received a call to the large and flourishing

town of Paisley; where he resided with high reputation, and labored in the work of the Lord with uncommon success; and there his name will long be held in sacred remembrance.

During his residence at Paisley he was invited to Dublin, to take the charge of a respectable congregation in that city. He was also invited to Rotterdam, in the United Provinces; and to Dundee, in his own country:—but he could not then be induced to quit such a sphere of comfort and usefulness as Paisley afforded him. He rejected also, in the first instance, the invitation of the Trustees of the College of New-Jersey, in America. He thought it almost impossible to dissolve connexions at home, which had been so long endeared to him,—to leave a place where he was so much respected and so very happy: but urged by the friends whose judgment he most respected, and whose friendship he most valued; hoping too, that his sacrifices might be more than repaid by his being made peculiarly useful in promoting the cause of Christ in the new world; and knowing that Jersey College had been consecrated from its foundation to those great objects to which he had devoted his life, he consented, on a second application, to wave every other consideration, and to take the important charge to which he had been called, with the concurrent wishes and the highest expectations of all the friends of the College. Their expectations were not disappointed. The reputation and prosperity of the College under Dr. Witherspoon's administration, equalled the highest hopes that even the most sanguine entertained.

New-Jersey College was founded, and has since been chiefly supported, by private liberality and zeal. Its finances were then in a very low and declining condition: but his reputation excited an uncommon liberality in the public; and his personal exertions, which extended from Massachusetts to Virginia, soon raised its funds to a flourishing state.

But its chief advantages were derived from his literature, his superintendance, his excellent example, and from the general tone which he gave to the literary pursuits of the students. Formerly, the course of instruction had been too superficial, and the metaphysics and philosophy that were taught, tinctured with the dry and unedifying forms of the schools. This defect, however, ought not to be imputed to the worthy men who had before presided over the institution; but rather to circumstances arising from the infant state of the country, over which it was not to be expected that they could, all at once, have a sufficiently commanding power; but since the election of Dr. Witherspoon to the presidency, learning has received an extension, before unknown in the American seminaries. He introduced into their philosophy the most liberal and modern improvements of Europe. He included in the philosophical course the general principles of policy and public law; he incorporated with it sound and rational metaphysics, equally remote from the doctrines of fatality and contingency; from the barrenness of the schools, and

from the excessive refinements of those contradictory, absurd, and impious classes of skeptics, who either wholly deny the existence of matter, or maintain that nothing but matter exists in the universe.

The number of men of distinguished talents, in the different liberal professions, who received the elements of their education under Dr. Witherspoon, demonstrate how eminent his services were to the college of New-Jersey. Under his auspices have been formed a great proportion of the clergy of the American Church; and to his able instructions, America owes many of her most distinguished legislators. Above thirty of his pupils have arisen to the honor of being members of the Congress; and among these are to be found some of the first characters for reputation and usefulness.

Dr. Witherspoon continued directing the institution till the commencement of the American war. But that calamitous event suspended his functions and dispersed the College. He then entered upon a new scene, and appeared in a new character.—— Knowing his distinguished abilities, the citizens of New Jersey elected him as one of their delegates to that Convention which formed their Republican Constitution.

From the committees of the State he was sent early in the year 1776, as a representative of the people of New-Jersey to the Congress of United America. But while he was thus engaged in serving his country in the character of a civilian, he did not lay aside his duty as a minister. He gladly embraced every opportunity of preaching, and of discharging the other duties of his sacred office. This he considered as his highest character, and honor in life.

The College having been collected as soon as possible after its dispersion, instruction was recommenced under the immediate care of the vice-president.* Dr. Witherspoon's name, however, continued to add celebrity to the institution; and it has fully recovered its former reputation.

At the close of the American struggle, the Doctor feeling age advancing upon him, was desirous of retiring from Congress, and, in a measure, from the burdens of the College. But, notwithstanding his wish for repose, he was induced, through his attachment to the institution over which he had so long presided, once more to cross the ocean to promote its benefit. He again visited Britain; but the fruit of his voyage was not answerable to the wishes of his American friends; yet they felt not the less indebted to his enterprize and zeal.

Doctor Witherspoon had now educated five hundred and twenty three young men, one hundred and fifteen of whom were afterwards ministers of the gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government: and on returning one day from the General Assembly of the presbyterian church, then sitting in Philadelphia, he remarked to his particular friend,

*The Rev. Dr. Samuel S. Smith, who was unanimously chosen Dr. Witherspoon's successor, May 6, 1795.

'I cannot, my dear Sir, express the satisfaction I feel when I observe that a majority of our General Assembly were once my own pupils.'

For more than two years before his death, he suffered the loss of his sight; which contributed to hasten the progress of his other disorders. These he bore with a patience and cheerfulness rarely to be met with, even in those eminent for wisdom and piety. His activity of mind and anxiety to be useful, would not permit him, even in this depressing situation, to desist from the exercise of his ministry, and his duties in the College. He was frequently led into the pulpit, both at home and abroad, during his blindness; and he always acquitted himself, even then, in his usually accurate, impressive, and excellent manner. He had the felicity of enjoying the full use of his mental powers to the very last. He died on the 15th day of November, 1794, in the 73d year of his age.

He was buried in the public burying-ground in Princeton, where a handsome monument is erected to his memory, with a Latin inscription, detailing many of the leading events in his life.

Of Dr. Witherspoon's character as an *author*, it is not necessary to say much: his writings are before the public; and, to every serious, intelligent reader, they must discover an uncommon knowledge of human nature, and a deep and intimate acquaintance with the Holy Scriptures. They generally strike us as being at once eloquent and convincing, grave and attractive, profound and plain, energetic and simple. They evidently shew that the author's learning was very extensive; that God had given him a great and understanding mind, a quick apprehension, and a solid judgment.

Dr. Witherspoon's talents were various. He was not only a serious writer, but one who possessed also an uncommon fund of refined humor and delicate satire. A happy specimen of this is seen in his Ecclesiastical Characteristics. The edge of his wit in that performance was directed against certain corruptions in principle and practice, prevalent in the church of Scotland; and no attack that was ever made upon the *moderate* clergy gave so deep a wound or was so severely felt.

As a *preacher* Dr. Witherspoon's character stood remarkably high. In this department he was in many respects, one of the best models on which a young pulpit-orator could form himself. It was a singular felicity to the students in the College of New-Jersey, that they had such an example before them. Religion, from the manner in which it was treated by him, always commanded the attention of the hearers, even when it did not savingly reach their hearts. An admirable textuary, a profound theologian, an universal scholar, simple yet dignified, in his manner, he brought forth all the advantages derived from these sources, to the illustration of divine truth.

Though always solemn, affecting, and instructive, he was by no means the most animated orator. A peculiar affection of his nerves, which generally overcame him when he allowed himself to

feel very keenly on any subject; obliged him, from his earliest entrance on public life, to impose a strict restraint on his sensibility.

He was, therefore, under the necessity of substituting a gravity of manner in room of that warmth and fire of which he was so capable by nature, and which he so much admired in others, when managed with prudence.

It was impossible to hear him without attention; or to attend to him without improvement. He had a happy talent at unfolding the true meaning of the sacred writer of his text;—at concentrating and giving perfect unity to every subject which he treated, and presenting to his audience the clearest and most comprehensive views of it.

The sermons of Doctor Witherspoon were distinguished for judicious division, for profound remarks on human nature and human life, and for luminous illustrations of Scripture. In his discourses, he delighted to dwell chiefly on the great and distinguishing doctrines of the gospel; and these he brought, as far as possible, to the level of every understanding, and to the feelings of every heart. He seldom chose to lead his hearers into speculative discussions; and never to entertain them by a mere display of talents. All ostentation in the pulpit he viewed with the utmost aversion and contempt. During the whole of his presidency, he was extremely solicitous to train those studious youths who had the ministry of the gospel in view, in such a manner as to secure the greatest respectability as well as usefulness, in their sacred profession. It was his constant advice to young preachers, never to enter the pulpit without the most careful preparation. It was his ambition to render those in the holy ministry the most pious and exemplary body of men in America.

His *personal religion* is well known. Few men were ever more anxious to walk closely with God; and by a sober, righteous, and pious life, to adorn the doctrines of the gospel. Besides the daily devotions of the closet and the family, he regularly set apart, with his household, the last day of every year for fasting, humiliation, and prayer. He was also in the practice of spending days in secret exercises of this kind, as occasion required. He was enabled while on earth, to 'continue patiently in well-doing;'—and he is now in heaven enjoying his everlasting reward.

Pan.

COMMUNICATIONS AND SELECTIONS.

ESSAYS ON RELIGIOUS SUBJECTS.

ESSAY VI.

(Continued from page 221.)

4. CONSIDER, if you live in the neglect of your duty, conscience will condemn you on a dying bed. It is a common thing for persons, atthe close of life, to condemn themselves for the neglect of duty to their own souls, and the souls of others. When they view themselves on the verge of eternity, then things begin to appear to them as they are. Preparation for another world they feel and realize to be of the highest and last importance. Daily so live, that you may have peace of mind, when you will most need it. By a neglect of duty you are planting thorns in your dying pillow. If you wish to obtain the assurance of faith, to have peace in death, to enjoy divine support and comfort, be entreated to discharge your duty to the impenitent with fidelity. Then, whether they are saved or not, you can triumph forever.

5. Seriously reflect on the guilt incurred, by a neglect of duty to the impenitent. God made Ezekiel a watchman to the house of Israel, and informed him, that if any souls perished through his neglect to warn them, he would require their blood at his hand. This teaches that ministers may be guilty of the blood of souls, and that if any die through their neglect of duty, they are in some sense guilty of their blood, a thing far worse, than to take away natural life; because the soul is unspeakably more valuable than the body. This is truly a most solemn and affecting tho't!

In previous Essays it has been made evident, that it is the duty of all professors of religion to exert themselves, in their private capacities, to save souls from death. Hence they, as well as gospel ministers, are guilty of the blood of souls, if they perish in consequence of their neglect of duty to them. If persons are in a house on fire, and are consumed in consequence of your wilful neglect to warn them of their danger, are you not accessory to their death? Are you not, in God's sight, murderers? If you neglect your duty to the impenitent, in consequence of which they perish, God will impute their blood to you. Wherefore if you wish to be pure from the blood of souls, be faithful in warning them, as long as your lives are continued, and as often as you have opportunity and ability.

Can you in view of these motives any longer neglect your duty? Professors may, perhaps say, they are faithful. It is hoped you are. Yet, if you examine yourselves, as you ought, your consciences may accuse you of many neglects. Do you frequently warn them of their danger?—Do you beseech them, in the bowels of mercy, to flee to the Redeemer for life? Is your duty performed in the manner, which

has been described in Essay 4th? Do you live such a life, that your example daily reproves them?—Examine yourselves in this respect with candor and fidelity.—That you may more sensibly feel the importance of faithfulness, ask yourselves, why has God illuminated our hearts, and made us lights in the world? Why has he placed us in different Towns and neighborhoods? Why has he stationed us in the midst of a wicked and perverse generation? God has informed you. Among whom ye shine, says the Apostle, as lights in the world, holding forth the words of life. He commands you to let your light so shine before men, that others, seeing your good works, may glorify your father, which is in heaven. In such language God informs you, that he has scattered you among the wicked, that they may have faithful reprovers at hand, to warn them daily of their danger, and by your example win them over to the Redeemer.

If all, who profess religion, did daily live a serious life, did make religion their chief business, did live with their hearts in heaven, and set a holy and pious example before others; if they did daily show sinners their sin and danger, and reprove and warn them with seriousness and earnestness, in love and the bowels of mercy; and were more engaged to promote their salvation, than any other worldly object, what would be the consequences? Can we believe they would live so thoughtless and stupid, as now they do? Would not preaching have a much greater effect, if dail enforced by a heavenly life in professors? If you believe that the security of sinners is owing to your neglect, can you live in peace? Oh, let your eyes affect your hearts. Look around you, and behold your husbands and wives, children, friends and neighbors, how secure they live. In a few days without faith in Christ, they will be in hell. If you wish ever to be a means of good to them, delay not, arise and warn them and pray for them. Consider what solemn events hourly await you and them. Death is approaching, a final judgment, a solemn and boundless eternity of bliss or woe. If you should meet those whom you have often warned in heaven, and behold their purity and felicity, think how closely your hearts would be united to them in love, and how sweetly you would join with them in praise to God for redeeming grace. Let these thoughts stimulate you to seek their salvation. Consider how dreadful their condition will be, if they perish. An eternity of torments! How overwhelming is the thought! Let this excite you to double your diligence in promoting their final good. If telling them the truth give them pain, yet spare not, if you have any love for their souls.

(To be concluded in our next.)

OBSERVATIONS ON PROV. XV. 8.

(Continued from page 231.)

ADMITTING that these observations are correct, the impenitent may say that they have poor encouragement to do any thing, to obtain the favor of God. 'What are we to think of this doctrine? Are we to conclude that an unrenewed heart will render our services *wholly* unavailing?

How does this comport with the language of our Savior, who has invited all weary and heavy laden sinners to come unto him that they may have rest!' The heavy laden sinner, and the self-righteous pharisee are distinct characters; and it is important that the distinction should be carefully marked. The former is too sensible of his own vileness, to attach any merit to his best performances, while the latter is laboring to point out the absurdity of the foregoing sentiments. It may not be unprofitable to attend to the arguments commonly used for this purpose.

It is sometimes said, by those who are disposed to cavil on this subject, that the reasons adduced, to show that the services of impenitent sinners are not acceptable to God, amount to an injunction upon them not to attempt to pray, or to perform any religious duty. Some perhaps, may believe, that this is implied in the above remarks; but it should be remembered, that on account of the opposition of the natural heart to God, and the scheme of divine grace exhibited in the gospel, creatures are extremely liable to have their understandings so darkened, as to draw false conclusions from premises, which are incontrovertibly just. When the sinner is told that it is presumptuous, an abomination for him to go to the throne of grace with a lie in his right hand, can he rationally infer from this that he is forbidden to pray? If a faithless, disobedient child were told that he ought not to lie, or act an hypocritical part, with a kind benevolent parent, it is believed, that most men would acknowledge, that this was good advice, and but very few, if any, would suppose that this implied, that such child ought not to ask his parent for such favors as he needed. Instead then, of attempting to justify that in relation to God, which they would condemn in regard to each other, let the wicked feel the impropriety and danger of continuing in sin, the necessity of immediate repentance, and the importance of "praying always lifting up holy hands, without wrath or doubting."

Some, however, there are who either feel, or affect to feel, the inconsistency of sacrificing under the influence of selfish motives.—Such persons will sometimes say, that they refrain from praying upon the principle of their having hearts of rebellion against God. After making all reasonable allowance for the scruples of such characters, it may not be amiss to enquire how far their plea is expressive of real sincerity. The same inspired writer, who has said, that "the sacrifice of the wicked is an abomination to the Lord," has also declared, that "the plowing of the wicked is sin." If then, some are conscientious in restraining prayer before God, why do they not, through fear of aggravating their guilt, and increasing the divine displeasure, refrain from plowing, and the other necessary business of life? They must be sensible that their plowing and their praying are alike sinful, yet, they diligently attend to the former, while they neglect the latter.

It is evident, that in this respect, there is an inconsistency in the conduct and reasoning of sinners. It is easily accounted for, by considering, that they feel the ne-

cessity of plowing, to gain a a subsistence; and that they are pleased with the profits, which ordinarily result from their labors. But, in regard to the performance of religious duties, it may be said, that they do not realize their importance, they have no delight in them; hence it comes to pass, that praying and other devotional exercises are neglected, professedly, out of respect to the honor of God, while worldly affairs are attended to with much engagedness, without the fear of offending him. If sinners could be made to realize that they offended against God, by engaging in the common concerns of life, under the influence of their impenitent hearts, as well as in their praying, there would be ground to hope, that real penitence, and submission to the divine will would shortly take the place of vain and unprofitable attempts to justify their natural ingratitude and rebellion.

It may not be improper, here, to notice a question, which is often in the mouths of sinners, when conversing on this subject. They will ask whether. all things considered, it is best for them to pray, in their present situation. In reply to this, several things may be said. Does the question amount to this viz. "Shall we continue in sin that grace may abound?" If so, the answer af an Apostle is applicable; "God forbid."—The best thing that can be done is to repent. But, it seems to be implied in the question, that the present purpose of the sinner is not to repent. What then shall he do? In this view of the question, the inquiry appears to be, what course is the best for him to take, meaning to retain his opposition of heart to God and holiness? He is determined not to comply in all respects, with the requirements of the Gospel. Yet, if one thing is better to be done than another, short of a humble and hearty compliance with the will of God, he is disposed to adopt that method of sinning, which shall be deemed the least destructive to his happiness. In answer to this it may be observed, that notwithstanding the scriptures teach that there are different degrees of aggravation in the sins of men, arising from the different advantages they have for knowing their duty, yet, it does not appear, that there are any data, by which it can be determined in what way a sinner, who knows his Master's will, may neglect to do it, with the least inconvenience to himself.——In natural things, it sometimes so happens, that there are two evils in the way of a man, both of which connot be avoided. In such a case it is the dictate of wisdom to choose the least. But in the concerns of religion, when the path of duty is made plain; and there are no hindrances to walking in it, but the disrelish of the heart, the threatening of our Savior is applicable to every transgressor, however plausible his excuses and evasions may be. "He that knew his Lord's will and did it not shall be beaten with many stripes." Furthermore, it is evident, that in all the doubts and difficulties expressed by the wicked, on this question, a disposition to cavil and cover iniquity, rather than to discover truth, is manifested. It is well known, that sinners, when seri-

ously concerned for the salvation of their souls, have recourse to prayer, and are very attentive to all the means which God has appointed for the moral improvement of his creatures. They also manifest a feeling sense of that pollution of heart, which infects all their offerings; and are not satisfied with any of their own doings, until they have a witness in themselves, that they have offered unto the Lord the sacrifice of an *humble and contrite heart.* When the sinner is bro't thus to feel the burden of sin, and to humble himself; when he has done attempting to justify himself, and is convinced that he must pray, or perish in his sins, there is reason to hope, that the time is not far distant, in which it may be said of him, as it was of Saul, after a light from heaven had shone round about him; "behold he prayeth."

The foregoing remarks suggest a number of serious reflections.

1. All impenitent sinners must be in a very dangerous situation. Suppose, that in the pride and impenitency of their hearts, they bring an offering to the Lord; *and come before him as his people come.* What is it? An abomination. But there are a multitude of sinners, at the present day, who cast off fear and restrain prayer before God. They may flatter themselves, that they are not chargeable with this crime. They bring no oblations. Is their conduct more rational? Is it approved by conscience? Have they persuaded themselves that their judge will wink at the obstinacy and rebellion of their hearts, so long as they continue to manifest a silent contempt of his laws. Will they boast on account of their having never been detected in the garb of hypocrisy? or exult in open defiance of all the threatenings denounced against them in the word of God? Do they expect to obtain salvation without asking any thing of the Lord? They may. But the expectation is vain.

2. There is no valid excuse for neglecting to sacrifice as the word of God directs. Sinners are under obligation to pray "with all prayer," in public, in the family circle, in the closet. The wickedness of their hearts is the only thing which prevents their being heard and answered in all these places, and at all times. Can they justify their opposition of heart to God? No, he says, "my son, give me thine heart." No more can the neglect of prayer be justified. Let none then presume to make this plea in self-defence—It must be unavailing, at the bar of conscience, at the bar of God. He, whose heart is too vile to pray to God acceptably on earth, must be wholly unprepared to enjoy his presence in heaven.

3. The first step to be taken by impenitent sinners, in a religious course, to render their offerings acceptable, and to make preparation for heaven, is to exercise repentance towards God, and faith in the Lord Jesus Christ.—This being done there is an end to all the difficulties which their hard hearts and vain imaginations are now suggesting, in regard to duty. The way is plain and smooth, to all such as have a disposition to walk in it. Duty is plain and pleasant. "Wisdom's

ways are ways of pleasantness, and all her paths are peace."—— Whatever course may be taken, short of this, will be attended with insurmountable difficulties. The wicked may study and inquire, till the day of their death, for the safest way of living in rebellion against God, for a less humiliating way to obtain heaven, than to take up the cross, and accept of salvation by grace, but they will find none, which does not lead to everlasting destruction.

4. It concerns all teachers of religion to be careful of giving such instructions to the wicked, relative to their duty, as they may exactly comply with and yet come short of eternal life. It is believed that this is done by all such as attach moral excellence to the doings of the unregenerate, or strive to convince such characters, that God beholds with complacency, the offerings of their impenitent hearts. The Gospel is calculated to humble the pride of human nature—to exclude boasting. It exhibits a plan of salvation by grace. Sinners cannot feel too sensibly, their dependence, nor be too much guarded against the secret motions of pride, which incline them to attach more or less of moral goodness to the exercises of a mind, which is enmity against God. MENTOR.

REMARKABLE CONVERSION OF TWO MAHOMETANS.

From Dr. Buchanan's Sermon before the Society of Missions to Africa and the East.

TWO Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the christan faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr was Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consenting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia

then residing at Cabul.* In the Mahometan states it is death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship to let him escape with his life. "But Sir," said Sabat, when relating the story himself, "I *had no pity*. I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist.— He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up stedfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards *me*. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir," said Sabat in his imperfect English, "he never *changed*, he never *changed*. and when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none.— At last he thought he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic.* He read it with deep thought, the Koran lying before him. He compared them together, and at length the

*The Armenian Christians in Persia have among them a few copies of the Arabic bible.

*One of those copies sent to India by the "Society for promoting Christian knowledge."

truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek christian baptism; and having made a public profession of his faith, he was baptised by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaniel, in the tweny-seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employment, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the east, being the general language of western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success.—His first work is entitled, (Neama Besharatin lil Arabi) "*Happy News for Arabia;*" written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well known family in Arabia, for the truth of the facts.*

The following circumstance in the history of Sabat ought not to have been omited. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Fauqueer or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

* Sabat is now at Dinapore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's, College, Cambridge, Chaplain to the East India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labors. Mirza Fitrut, another celebrated Persian scholar, who visited England some years ago, is engaged as the coadjutor of Sabat in his translation. Mr. Martyn himself is translating the Scriptures into the Hindostanee language. Sabat soon after his arrival in Bengal, visited the baptist missionaries at Serampore, and remained there for two months and a half, that is from August to October, 1807. Ever since that period he has been at Dinapore. Mr. Martyn in his latest letters, speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time the best mathematician and logician in Arabia. Mr. Martyn was senior wrangler in mathematics at Cambridge, in the year 1801.

ANECDOTES.

A CERTAIN young candidate, of the Calvinistic order, was lately preaching in a town where a considerable portion of the inhabitants were Methodists, who generally held a separate meeting by themselves; but, being now destitute of a preacher of their own order, they attended at the meeting house to hear this young candidate, who took these words of our Savior for his text: Matthew xi. 29 "—*Learn of me:*" And very naturally observed upon these words, that we must learn Christ's temper of mind—learn his sentiments of religion, and learn his practice: that we must learn to feel towards God, while he acts as a sovereign in having mercy on whom he will have mercy, and hardening whom he will, as Christ felt, when he expressed himself in raptures, saying *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.*

The Methodists were highly offended; and, in the intermission, collected in a part of the meeting house to vent their feelings towards the doctrines and the preacher. Some reprobated the doctrines; others declared, that a man who had a spark of religion could not preach so.—Their opposition appeared so violent and wicked, that it quite overcame a serious good woman, who was sitting at a little distance from them; she almost fainted, and remained speechless for some time. Several women came to her assistance. The Methodists learning the situation of the woman, gathered around her, at once concluding it was what they call being smitten down by the powerful operations of the Spirit. Hence they began to triumph and sing, *Glory! glory! glory!—Let her alone, we know how she feels; she sees glorious things now: she will be soon able to tell us wondrous things. Glory! glory! glory!*—The fact was, the woman soon recovered, aud began to speak. She told the Methodists, she believed that what the preacher had been delivering were the serious truths of God's Word; and she highly approved of them: and that it was their awful opposition to such solemn truths, which had so much overcome her—and she now solemnly warned and counselled them against such wickedness. The Methodists, silenced, and unable to reply, retired, left the meeting house, and in the afternoon went and held a meeting by themselves.

Repos.

Such was Mr. Hervey's strict piety, that he suffered no moment to go unimproved. When he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him; and would either speak upon one verse or upon several verses, as occasion offered. "This," says Mr. Romaine, "was generally an improving season. The glory of God is very seldom promoted at the tea-table; but it was at Mr. Hervey's. Drinking tea with him was like being at an ordinance; for it was sanctified by the word of God and prayer."

Buck.

RELIGIOUS INTELLIGENCE.

FIFTH REPORT OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(*Concluded from page* 236)

YOUR Committee will now advert to their proceedings within the United Kingdom.—Since the publication of their last Report, another very considerable edition of the Welch Testament has been printed at the expense of the British and Foreign bible Society.

Several copies, both of the Bible and New Testament, in English, have been sent to the Isle of Man, for sale at the reduced prices, in conformity to an application for them on these terms, for the accommodation of the poor in that Island.

Donations of the scriptures for the accommodation of persons of various descriptions within the United Kingdom, including prisoners of war and convicts, as usual, have been very considerable this year.

The Naval and Military Bible Society has been accommodated with copies of the Scriptures at the cost prices, to a very considerable amount, in the course of the year; and the Committee anticipate the satisfaction which the Members of the society will receive, at having had it in their power to assist, in however humble a degree, so laudable an Institution.—— Large supplies have also been furnished on similar terms, to the Hibernian Bible Society, the Cork Bible Society, and the Wigan Bible Society; the latter of which Institutions has been established for the purpose of distributing the Scriptures at reduced prices, under the patronage of the Bishop of Chester.

The Cork Bible Society, cursorily mentioned above, has laid before your Committee a copy of its First Report, containing very pleasing intelligence of the progress already made by that society, and holding out a prospect of its increasing usefulness in the populous city and County of Cork.

The London Female Penitentiary and some schools have received the assistance of the society. Individuals have also been supplied with them at the cost or reduced prices, for the purpose of charitable distribution.

The accommodation of Prisons, Hospitals and Workhouses, has engaged the particular attention of your Committee; and a Sub-committee has been expressly appointed for collecting information respecting their wants, in order to enable your Committee to proportion the measure of supply.—This arrangement has necessarily led to a correspondence with the sheriffs of the different counties, and the chaplains and gaolers of various Prisons; and it will be satisfactory to the society, to learn that the applications of the Sub-committee have received a gratifying attention from those to whom they were addressed.

It is with sentiments of the sincerest satisfaction your Committee advert to an event, of which, from the notoriety given to it through the public Papers, the Members of the Society can scarcely be ignorant; your Committee allude to the formation of an Auxiliary Bible Society at Reading, in aid of the British and Foreign Bible Society. The zealous and effectual manner in which the Reading Bible Society has been constituted, the distinguished patronage which it has obtained, (the Bishop of Salisbury, one of your Vice Presidents, having accepted the presidency of it;) and finally, the liberality and union so unanimously manifested in its support, entitle its promoters and contributors to the respect and gratitude of the parent Institution.

Intelligence has also been very recently received of another Auxiliary Institution having been formed at Nottingham under the designation of "the Bible Society of Nottingham and its Vicinity."

Your Committee are so deeply impressed with the advantage which

must result to the interests and usefulness of the British and Foreign Bible Society from such Establishments in aid of their Funds, that they earnestly recommend the precedents furnished by "the Birmingham Association," "the Reading Auxiliary Bible Society," and "the Bible Society, of Nottingham and its Vicinity," to the consideration of such towns throughout the Kingdom, as may be disposed topromote the object of their Institution; leaving it to be determined by local circumstances, which of the precedents shall be adopted.

With respect to the funds of the Society, your Committee remark, with great pleasure, the accession which has been made to them in the course of the year by the great increase of Annual Subscriptions, as well as by Legacies and Donations. The several Congregations in the connexion of the late Rev, J. Wesley, are entitled to the acknowledgements of the Society, for various collections, amounting in the whole to 1278*l.* 16*s.* 0 1-2*d.* and presented, in their names, by the Rev. Dr. Adam Clarke.—The sum of 1.000*l.* three per cent. Consol. Ann. has been transferred into the names of the Trustees of the British and Foreign Bible Society, being a Donation from Mrs. Ann Scott, relict of the late Rev. Jonathan Scott, of Matlock. The transfer has been acknowledged, and the thanks of the Society have been communicated, by your committee to Mrs. Scott.

Upwards of 700*l.* have been received from the Presbytery of Glasgow, through the hands of William Muir, Esq. being the fruits of a Collection made through that Presbytery.

The Reading Auxiliary Bible Society (of which notice has been taken above) has already raised a considerable sum; the particulars of which, when received, will be duly reported.

A society instituted at Greenock, under the denomination of "the Greenock and Port Glasgow Society, for "the professed object of circulating "the Holy Scriptures in places where "they are most wanted, and for assisting other Societies who have "the same views," has presented to the British and Foreign Bible Society a Donation of fifty guineas.

A fourth Donation of 90*l.* has been received from the Association established in London for aiding the funds of our Institution. The progressive increase of the Annual Donations from this Association proves the steady and active zeal of its Members. A second Contribution, amounting to upwards of 18*l.* has also been made by the Teachers and Children of the Holborn Sunday School, who have agreed to appropriate a small Weekly Donation in aid of the Funds of the Society. And, lastly, your Committee have the pleasure to notice that various Legacies have been bequeathed to the Society in the course of the year.

Your Committee have also the satisfaction to report the prospect of further additions to the funds of this Society, by the active zeal of its friends in Scotland. The Rev. the Presbytery of Glasgow, having had laid before them a statement of facts relative to the proceedings of the British and Foreign Bible Society, after solemn deliberation, becoming the magnitude of the subject, unanimously appointed an *annual* Collection to be made at all the Churches and Chapels within their bounds, on or before the last Sabbath of July each year, till otherwise ordered The Collection for this year has already been made, and the amount of it noticed above. The Rev. Presbytery at Paisley have also unanimously appointed a Collection to be made for the same object, within the bounds of their extensive Presbytery. Your Committee, while they mention, with the sincerest gratification, the liberality which has largely added to the funds of the Society, and the flattering prospect of future augmentation, are at the same time anxious to guard against an impression, that the resources of the Society are more than adequate to its enlarged operations and increasing exigencies. They deem it their duty, therefore, cursorily to state, that a large proportion of the expense which must be incurred in preparing the various editions of the Scriptures, enumerated in the former part of this Report, cannot be re-imbursed; that the completion of the engagements of your Commit-

tee with India, from which no pecuniary return can be expected, will absorb a large sum for the three ensuing years; that the annual loss on books supplied by the Society at reduced prices, which has been unavoidably increased in consequence of the enhanced value of paper, cannot be estimated at less than 1000*l.*; and, lastly, that the demands upon the benevolence of the Society, for donations in money and books, both at home and abroad, are annually very considerable.

Your Committee take the present opportunity of observing, that notwithstanding their invariable attention to give every degree of notoriety to the Institution of the British and Foreign Bible Society, they have still reason to believe, that it is far from being so generally known, as it ought to be; and they therefore earnestly request the assistance of every Member of the Society, to second their endeavors for making the establishment known in every part of the United Kingdom, as the most effectual means of procuring additional support to it.

Your Committee have availed themselves of the privilege with which they are invested, of electing Honorary Members and Governors for Life, in the instances of Professor Bently of Aberdeen, the Rev. T. Charles, B. A. Vicar of Bela, the Rev. Adam Clarke, LL. D. William Muir, Esq. Christopher Sundius, Esq. and the Rev. Dr. Hertzog, of Basle. The first of these has been appointed an Honorary Member; and the four last Honorary Governors for Life: and all have merited the distinction conferred upon them, by rendering in their several departments essential services to the Society.

Your Committee will now close the Report of their domestic occurrences by mentioning that the liberality of individuals has made a very valuable addition to the Library of the British and Foreign Bible Society. The donations of books have been thankfully acknowledged by your Committee, and will, as usual, be specifically noticed in the Appendix to this Report.

From the facts which have been stated, your Committee feel themselves authorised to entertain a pleasing confidence, that the liberal support, which has enabled the British and Foreign Bible Society to make such extensive exertions, will still be continued.

Every Annual Report of your Committee has hitherto amply verified the prospective intimations held out at the General Meetings, of the increasing utility of the Institution. Its example still continues to stimulate zeal, and to excite emulation; and when the editions of the Scriptures, now in the press, shall be completed, the British and Foreign Bible Society will be entitled to the merit of having, directly or mediately produced, or assisted in producing editions of the Bible, either in whole or in part, in not less than seventeen of the languages and dialects current in Europe. If to these be added the Mohawk version of the Gospel by St. John, the Kalmuc of the Gospel by St. Matthew, and the Oriental Translations carrying on in Bengal, to promote which the Society has so largely contributed, the number will be twenty-six.

The field for exertion is still ample; and your Committee are pursuaded, that the Society will not consider it exhausted, while the inhabitants of any part of the Globe who are able to read "the things belonging to their peace" are in want of its assistance.

The Gospel of Salvation was a free, unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honored instruments of its dispersion. It must be most gratifying to the Members of the Society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-laborers in the same cause, dispersed through various parts of the world: but it is still more gratifying, to possess the disposition to comply with them, and the means of indulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting. Five years only have elapsed, since the British and Foreign Bible Society was established; and, during that period, the calamities of war, from which Providence has mercifully protected our Country, have been more or less felt in every kingdom of the Continent. But these calamities

even when they have operated with the greatest pressure, have not been able to extinguish that zeal, which your Society had either kindled, or promoted, for the circulation of the Holy Scriptures: insomuch that the institution of the British and Foreign Bible Society has become a central point of union for Individuals and Societies animated with the same spirit, however variously circumstanced, or widely dispersed. Like a city set on a hill, it has become conspicuous; and the rays of light which have flowed from it, have been reflected with undiminished lustre. What success may attend the operations of the British and Foreign Bible Society, for improving the religious and moral state of mankind, cannot be ascertained.—But surely it may be permitted to hope that the blessing of God will not be wanting to an Institution, which has for its single object, to promote His glory by the circulation of the Holy Scriptures; nor its endeavors in this line of duty be unattended with correspondent success. At present the Members of the Society may be allowed to enjoy the gratification of knowing, that it has been the instrument of communicating the words of Eternal Life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our own and Foreign Countries; and that, through its means, the people which sat in darkness have seen a great light, and to them which sat in the shadow of death, light is sprung up.

Many tracts are yet unexplored; and it may be necessary to retrace some which have been already pursued: but whatever the variety or extent of them may be, your Committee have the fullest reliance, that the zeal of the friends of religion will supply means adequate to increasing exigencies. Nor can any inducement be wanting to those who remember the words of the Prophet, peculiarly styled Evangelical:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion—Thy God reigneth!" Isaiah lii. 7. *Pax.*

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

"The General Association of Massachusetts Proper met, according to appointment, at the house of the Rev. Samuel Spring, D.D. Newburyport, June 27, 1809.

After mature deliberation,——

Voted unanimously, to accede to the rules [See page 213] proposed for regulating the connexion between this General Association and the General Association of Connecticut.

The Rev. William F. Rowland and the Rev. Asa M'Farland, delegates from the General Association in New-Hampshire, proposed a connexion with the General Association of Massachusetts Proper.

Voted, that the Rev. Mr. Allen, the Rev. Mr. Worcester, and the Rev. Dr. Perkins be a committee to confer with said delegates & report such principles of union, as they shall approve.

The Committee, appointed to confer with the Delegates from New-Hampshire Association, reported as follows; Viz.

"Whereas the Rev. Asa M'Farland and William F. Rowland, Delegates from the General Association of the State of New-Hampshire, have been empowered to propose and establish on their part such a union with the General Association of Massachusetts, as may be judged most expedient, and for the advancement of evangelical truth; and whereas, from documents exhibited, it appears that the principles, on which that body is constituted, are substantially the same with those of this body; this body contemplating with delight the good which may result to the interests of the Redeemer's kingdom from an extended union of his ministers on evangelical principles;

Voted, that the proposed connexion meets the cordial approbation of this General Association.

Voted also, that the following rules be adopted for its establishment and regulation; the same which have been adopted to regulate the connexion between this body and the General Association of Connecticut.

Voted unanimously, to form a union with the General Association of New-

Hampshire upon the principles above mentioned.

Voted, to choose a Committee to take minutes of the narratives of the delegates respecting the state of religion within the limits of the General Association and its connexions, and to prepare a report.

Narratives from all the associations represented in this body were then given.

The Committee for taking minutes of the narratives made the following report; viz.

"With peculiar emotions of gratitude to the great Head of the church, the General Association of Massachusetts have listened to the information, which has been given by the members, of the state of religion more particularly within their limits. The Lord reigneth, let the earth rejoice. The church lives, and will live and flourish. The gates of hell shall never prevail against it. Although in some places the ways of Zion mourn, because so few come to her solemn feasts; the Association are happy in being able to state, that the order, harmony, and peace of the churches within their limits are generally continued, and that an increasing attention to public worship and other means of religion is apparent. In some towns in the course of the past year, God has been pleased to pour out his Spirit for the conviction and conversion of sinners, and the edification and comfort of his children. The places, in which divine power and grace have been more particularly manifested in revivals of religion, are Tyringham, West Stockbridge, New-Marlborough, Great Barrington, Stockbridge, and Hindsdale in the county of Berkshire. In Worthington, Cummington, Plainfield, Goshen, Chester, Blanford, and some other places in the county of Hampshire, many additions have been made to the churches since the last meeting of the General Association.

Accounts from other Associations, in the limits of which no special awakening has occurred the last year, are in a good measure favorable.—— From other parts of the Commonwealth, not represented in this body, very pleasing information has been received of revivals of religion. In Uxbridge, Franklin, Hanover, Falmouth, and Nantucket, the Lord hath appeared in his glory in building up Zion.

Such information cannot fail to awaken the liveliest gratitude to God, to impress a deep sense of our increasing obligation, and to rejoice the hearts of all, who love our Lord Jesus Christ in sincerity.

Confiding in the faithful promise of God, they will be excited to pray for the peace, enlargement, and purity of the church. When Zion travaileth, she bringeth forth children.

This Association learn also with peculiar satisfaction, that in those places within their limits, in which there have been special displays of divine grace in preceeding years, but few instances of apostasy or backsliding have occurred; and that an increasing union of sentiment and affection among the friends of Zion is apparent.

They also feel it to be their duty to acknowledge the great goodness of God in the flourishing state of the Theological Seminary, and in the increasing utility and success of the Missionary Societies. Nor must they omit to mention the prosperous religious state of some of the Colleges in New-England, particularly Yale College, and the animating hopes, which are thereby excited in the churches.

From the delegates of the General Associations in Connecticut and New-Hampshire it appears, that in some places there have been astonishing displays of divine grace in the conversion of sinners; that particularly in Connecticut, and within the limits of the General Assembly of the Presbyterian churches, Zion has arisen from the dust, and the fruits of the Spirit have abounded to the praise and glory of God; that in general infidelity and error are becoming less bold and formidable, and the attention of the people to public worship more constant and serious.

While, then, we lament the general insensibility to the things of religion, which has appeared in some places; let us adore the God of all grace for the favorable signs of the present day, especially for the power and sovereignty of his grace in calling such multitudes into the kingdom of his Son." ib.

An account of a work of divine grace, in the revival of religion, in Northbridge, (Mass.) in the year 1808.

SOMETIME in the month of February, 1808, there appeared, in this place, more than usual seriousness upon the minds of a few individuals. Previous to this period, for years, there had prevailed among us, great stupidity, in the concerns of a future state—Our church had been decreasing for seven or eight years, during which time we had lost by death, by removals, by apostasy and by excommunication, about thirty members. Religion was rapidly declining, and our prospects were every day, growing more and more discouraging. In this unpromising state of things, it pleased God to arrest the attention of a small number of persons, and bring them to see and feel themselves to be in a lost perishing state. Religious conferences were now revived. Before this season began, it would have been difficult, to have collected together for religious exercise, ten persons on any day, except the sabbath; but now, we had the pleasure to see convened, more than one hundred, at almost every weekly conference In this collection many of our youths appeared, and some of them seemed to be deeply affected with the concerns of their souls. This good work gradually progressed, and from time to time new cases of serious impressions were found. It continued without much visible abatement, till the following September, when we began to discern marks of its decline. During this season *twenty-five persons made public profession of religion.* These were generally able to give some satisfactory evidence of a work of grace on their hearts. They all seemed to be convinced of their great sinfulness, and complained of their wicked hearts. They professed to hope, that they had passed from death to life.—There was no uncommon means used, at this time, nor was there any singular providence of God, which called up the attention of our people, at this particular season.

All those who were the subjects of this work had usually attended the stated worship of God, on the sabbath. Some of them, however, were not careful to give constant attendance in the house of God. Among the number who were hopefully converted, were some, who had been in the practice of profaning the sabbath in the pursuit of vain amusements and unsuitable recreations; and there were others who had been much opposed to the doctrines of divine grace, and had used their influence in giving encouragement to sentiments hostile to christianity. These were bro't to feel, that they had been enemies to Christ, and had acted from wrong motives, in this opposition to the interest of his kingdom. They found themselves to be different creatures, and religion a different thing, from what they had conceived them to be. They were laid prostrate at the feet of sovereign mercy, and made to feel, that the mercy of God in Christ, was all their hope. This season was calculated to console and rejoice the heart of God's true people. These were times of refreshing from the presence of the Lord. None but

those who have seen the grace of God, can have an idea of the joy arising from seeing sinners pass from obduracy of heart to that contrition of spirit, which distinguishes all true penitents.

This work, as far as we are able to judge, appeared to be genuine. Those who were the subjects of it, continue to give evidence of their faith. It was a pleasing circumstance attending this work, that no indecency, no irregularity, no enthusiastic zeal was once seen on any occasion. Those who were serious appeared to be self collected, and more ready to hear than to speak, more ready to receive instruction, than to exhort others.

It may be proper to add, that considering the small number of people belonging to the congregational society, in this place, this ravival of religion is not inconsiderable. Not more than fifty families compose the number usually assembling for divine worship, in this town.

Several others, besides them, who have made public profession of religion have been more or less exercised in mind, with a concern for their souls. The number of this description is not less than ten or twelve. Some of these persons have been as deeply affected with a view of their miserable state, as any; but it is to be feared, their goodness, is as the morning cloud, and as the early dew, it goeth away. It may be useful to observe, that this work did not arrest, as we could perceive, the progress of the habitually intemperate. Tavern haunters and the lovers of pleasure more than lovers of God continued to pay their customary visits to public houses, even while religious conferences were attended within a few rods of the place of their resort; and whatever concern they might have for their own souls, or whatever might be their opinion of the work of God on the heart of their neighbors, they were not willing to renounce the pleasures of sin, even for a season. This being the state of facts, as it respects this description of men, it is worthy of enquiry, whether persons of intemperate habits are not further removed, than others from the influence of religious means, and whether there is not a greater improbability of their repentance, than there is of the repentance of other sinners. If this is granted sensuality in general, and especially intemperance are sins which not only destroy the soul, but increase the improbability of the sinner's salvation.

If this work of God on the hearts of sinners has been joyful to some among us, it has unquestionably been unjoyous to others. Such times are unpleasant days to people who hate God, and mean to remain sinners.

Much has been said upon divine things while there was a listening ear among us. Almost every interesting and useful subject, at one time, or another, has been considered. As far as I am capable of judging, few places have enjoyed greater religious advantages, than this place has, for a time, enjoyed. Our people have been repeatedly pressed to consider the necessity and the importance of improving the day of God's visitation. If any have refused to hear the voice of God speaking to them by his word

and by his work of grace,—If any have resisted the Holy Ghost, they have undoubtedly enhanced their guilt, and will if they continue impenitent, be subject to a heavier condemnation.

JOHN CRANE.

August 19*th*, 1809.

ib.

VERMONT MISSIONARY SOCIETY.

THE second annual meeting of the VERMONT MISSIONARY SOCIETY was holden at Rutland, Sept. 7 1809.

The Rev. Stephen Fuller was chosen *Moderator*, and the Rev. Thomas A. Merrill, *Secretary*.

Rev. Thomas A. Merrill, Seth Storrs, Esq. Samuel Miller, Esq. and Mr. William G. Hooker, of Middlebury, and Hon. Moses Robinson of Bennington, having paid the sum required by the Constitution, were admitted members of the Society for life.

Samuel Mattocks, Esq. of Middlebury, Rev. John Hough of Vergennes, Charles Marsh, Esq. of Woodstock, Rev. Bancroft Fowler of Windsor, Rev. Holland Weeks of Pittsford, Rev. John Dennison of Jerico, Mr. Enos Merrill of Castleton, Rev. Publius V. Booge of Georgia, and Rev. Leonard Worcester of Peacham, having remitted the requisite payment for the first year, were admitted members of the Society.

At two o'clock P. M. the missionary sermon was dilivered from Heb. xii. 2. by the Rev. Leonard Worcester.

The Society heard and accepted the Report of the Trustees, and the Report of the Treasurer.

The following persons were chosen *Trustees* for the year ensuing.

Rev. Asa Burton, D. D.
Rev. Gershom C. Lyman,
Rev. Martin Tullar,
Rev. Lemuel Haynes,
Rev. Jedediah Bushnell,
Rev. Thomas A. Merrill,
Hon. Moses Robinson,
Hon. Elisha Allis,
Seth Storrs, Esq.
Samuel Miller, Esq.
Charles Marsh, Esq.
Col. Ozias Buel.

Seth Storrs, Esq. was chosen *Treasurer* and Samuel Mattocks, Esq. *Auditor*.

Voted, That the first meeting of the Trustees be holden at Middlebury on the third Wednesday of October next, at 2 o'clock P.M.

The following gentlemen were appointed to "solicit and receive donations, and transmit them to the Treasurer," Rev. Sylvester Sage, Wetminster; Mr. Zebulon Lyon, Royalton; Deac. Enos Smith, Chelsea; Rev. Leonard Worcester, Peacham; Rev John Willard, Lunenburgh; Hon. Elijah Strong, Brownington; Rev. Benjamin Wooster, Fairfield; Mr. Ebenezer Hatch, South-Hero; Col. Ozias Buell, Burlington; Rev. John Hough, Vergennes; Mr. Enos Merrill, Castleton; Rev. Abel Farley, Manchester.

Whereas it appears desirable, that the time for holding the annual meeting of the General Convention should be altered; and whereas the alteration will occasion inconvenience unless the time for the annual meeting of the Missionary Society be likewise altered; therefore,

Resolved, that it be proposed

to the next annual meeting of the Society so to alter the twelfth article of the Constitution that after the words *Convention meet* it shall read—*at 9 o'clock A. M. on the Thursday following the second Tuesday in September; or at such other time as the Society may appoint, at an annual meeting.*

The Rev. Publius V. Booge, was appointed to preach the Missionary sermon, at the next annual meeting of the society. The Rev. Jedediah Bushnell was appointed to preach in case of his failure.

Adjourned *sine die.*

THOMAS A. MERRILL, *Sec'ry.*

*** *The Report of the Treasurer will be published in a future number. The next annual meeting of the Missionary Society will be holden at Brookfield.*

GENERAL CONVENTION.

THE annual meeting of the General Convention of Congregational and Presbyterian Ministers in the State of Vermont was holden at Rutland on the 3d ult. Extracts from their minutes may be expected in our next number.

ORDINATION.

ORDAINED on Wednesday August 16, over the Congregational Church, and Society in Montpelier, the Rev. CHESTER WRIGHT. The Rev. James Hobart made the introductory prayer, the Rev. Asa Burton, D. D. preached the sermon from Rom. i. 1. the Rev. Elijah Lyman made the consecrating prayer, while hands were imposed by Messrs. Lyman, Burton, Tullar, and Worcester. The Rev. Martin Tullar gave the charge; the Rev. Calvin Noble gave the right hand of fellowship; and the Rev. Tilton Eastman made the concluding prayer.

POETRY.

FOLLOW..HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD. *Heb.* xii. 14.

AND are, indeed the wicked sure,
That God their guilt will overlook;
That his forbearance will endure,
Nor ever fall th' avenging stroke?
Are all his threats, but solemn lies;
Is all his word of truth devoid,
That a dread day of wrath shall rise
And all th' unholy be destroy'd?
Is God so good, he'll ne'er reward
Transgressors as their works demand?
Is he so kind, he'll ne'er regard
The calls for vengeance from his hand?
Believe it not: he now displays
His sure resolve to punish guilt,
To give the wicked of their ways,
And make his just displeasure felt.
May he the nerves distend with pain,
And rack the frame with keenest woe?
In pangs severe the soul enchain;
And yet be kind and gracious too?
And may he not beyond the tomb,
The same prerogative enjoy;
To endless woe, the impious doom,
And raise the just to boundless joy?

Could the bold wretch, whose lips profane
Have never learn'd to lisp a prayer,
If plac'd on heaven's etherial plain,
Enjoy a moment's pleasure there?
Could he approach the throne of God
And in his Maker's presence dwell,
Shame and remorse his soul would goad
And change e'en heav'n itself to hell.

Let, then, the sons of guilt resign
The fond belief that they're secure,
That God with clemency divine,
Will their iniquities endure.
Let them amend their guilty ways
With deep contrition for the past,
Let them on Jesus' worth depend,
And then the joys of safety taste.

EUPHRANOR.

AN ODE.

THE SENTIMENT FROM HERBERT.

SWEET day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy fall to-night;
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colour charms the eye,
Thy root is ever in its grave,
And thou, alas! must die.

Sweet spring, of days and roses made,
Whose charms for beauty vie,
Thy days depart, thy roses fade,
Thou too, alas! must die.

Be wise then, Christian, while you may,
For swiftly time is flying;
The thoughtless man, that laughs to-day,
To-morrow will be dying. Bp. HORNE.

EPITAPH

ON THREE SISTERS, WHO DIED IN 1775, 1777, AND 1779.

STAY, thou passing maiden, stay;
Learn how earthly joys decay;
Here three lovely sisters sleep:
Read their fate, and reading weep.
Swift the hours deceiving fly;
Death, unseen, is ever nigh.
Soon thy form of healthiest bloom,
Think how soon, may find a tomb:
Wisdom, then and heaven to gain,
Early seek, nor read in vain.——*Pan.*

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